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LETTER

Eng. Hist. Topograp. vol 11.
TO A

Young Gentleman

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OXFORD.

By EDWARD BENTHAM, B.D.
Fellow of ORIEL COLLEGE.

There is a Time to keep Silence, and a Time
to SPEAK. ECCLES. iii. 7.

The SECOND EDITION.

L O N D O N:

Printed for S. BIRT and M. SENEX; and J.
FLETCHER and J. BARRETT, in Oxford.

M DCC XLIX.



THE HISTORY OF

THE UNITED STATES OF AMERICA

BY

JOHN F. BURNETT



CHICAGO

1892

W. D. O'NEILL

CHICAGO

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Advertisement.

IT may not be improper to assure the Reader, that the Occasion of putting together these Reflexions, which are now revised and offer'd to the Publick, was entirely distinct from the late treasonable Disturbance in Oxford. With a View however to this, as well as the Affair with which he was himself more particularly concerned, the Writer of them did not think it misbecame him, to provide some Antidote for the Use of his Pupils, whenever an Attempt should be made to tamper with their Principles, and withdraw them from their Obedience to the Laws of the Land.

The Situation of quiet Men constantly residing in the University, often keeps them ignorant of what is said or thought of this Place in the World; as indeed they sometimes
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are of what passes in the very Place itself. No Wonder then, if they are not forward to believe that, in fact, disadvantageous Reports prevail concerning it, and are therefore perhaps too backward in pursuing the Measures, which Prudence might recommend to be taken in order to its Welfare and Reputation.

There are however Seasons in which the most modest Man may find himself under a Necessity of declaring his Sentiments in the most publick manner, (how little soever he may aim at, or value the Character of a Writer on Subjects of this Nature) merely to do Justice to Himself and to Those with whom he is concerned. --- Such seems to be the present Juncture, more especially with respect to those, who are entrusted with the Education of young Gentlemen in the University of Oxford.

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L E T T E R

T O A

Young Gentleman.

DEAR SIR,

I Am sorry to find that your Attention hath been taken up with a Set of Notions, very different from those which I, and every one that wishes you well, would have recommended to you. Methinks if you find in yourself so strong a Turn for Politicks, as you seem to have, those of *Greece* or *Rome* might yet a while afford sufficient Scope for your Diligence and Curiosity. For when young Persons, before they have sufficiently formed their Judgment by these and the like Models, and have moreover improved it by some Knowledge of the World, enter too deeply into the Consideration of our National Concerns, the wretched Spirit of Party-Zeal seldom fails to enflame their Imaginations, and
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betray them into various Extravagancies ;---such as they may perhaps in vain repent of in their maturer Years : It seldom is, or indeed can be, indulged without neglecting the more important Business of other Studies, upon which their Reputation, and Fortunes, and future Happiness greatly depend. And I appeal to your own Observation, whether the young Politicians of your Acquaintance do in Fact signalize themselves by any valuable Accomplishment, or indeed by any thing so much as talking sawcily of their Superiors, and dogmatizing upon what they do not understand.

Had your Politicks gone no further than barely to determine who, or what Men were fittest to be employed in the Administration of National Affairs, a Person of Your Age would certainly have gone out of his proper Sphere, and have been very impertinent even in so doing. 'Tis your Duty to reverence Authority in whatever Hands you find it placed, to avoid giving Offence to it, and to recommend yourself to its Esteem and Regard by improving your Mind with useful Learning, and fitting yourself to do your Duty in that State unto which you may be called hereafter.

But how much more ridiculous is it for you to adventure to call in Question the Laws of your Country, and that upon a Subject so delicate in its Nature, that few establish'd Governments

vernments but our own, would suffer it even to be calmly debated in Theory with Impunity? The Law hath already precluded your Enquiry, and determined where your Allegiance is due: Under that Law you were born; it hath hitherto afforded you Protection; to it therefore, by all the Ties of Nature and Gratitude, is your Duty pre-engaged.

And tho' the Mildness of our Constitution is such that it doth not rigorously exact from all its Subjects that Activity of Service in its Support, which is expected in other Countries, yet surely in Justice to itself it cannot but restrain the Attempts of those who ignorantly or maliciously endeavour to subvert it.

You would do well therefore to consider seriously, that,

" If any shall endeavour advisedly or directly, to hinder any Person, who shall be next in Succession to the Crown for the Time being, (according to the Limitation by the 1 and 2 W. & M. Sess. 2. C. 2. and the 12 W. III. C. 2.) he is guilty of High-Treason. And those that maliciously and directly affirm the same by Preaching, or advised Speaking shall incur a Præmunire. 1 and 2 Anne, C. 17.

" By the 13 W. III. C. 3. To have Correspondence or keep Intelligence with the pretended Prince of Wales, or knowingly with

“ any Person employed by him, or to pay Money
 “ for his Use, is High-Treason.

“ By the 4 Anne, C. 8. 6 Anne, C. 7.
 “ Whosoever shall advisedly and directly, by
 “ writing or printing, maintain that the pre-
 “ tended Prince of Wales, or any other, hath
 “ any Right to the Crown otherwise than by the
 “ 1 & 2 W. and M. Seff. 2, C. 2. and the
 “ 12 W. III. C. 2. Or, that the Kings of this
 “ Realm by the Authority of Parliament cannot
 “ make Laws to limit and bind the Crown as to
 “ the Descent and Government thereof, shall be
 “ guilty of High-Treason.

“ Nay, (to use the Words of a judicious
 “ † Lawyer) when one doth know, that a-
 “ nother hath committed any Sort of Trea-
 “ son, and doth not reveal it to the King, or
 “ his Privy-Council, or to some Magistrate,
 “ that the Offender may be secured, and
 “ brought to Justice, this bare Knowledge
 “ and Concealment was High-Treason at
 “ Common Law. To know and assent with
 “ any outward Act, that shews an Approba-
 “ tion of it, makes it High-Treason; as where
 “ one, having Notice of a Meeting of Con-
 “ spirators against the Government, goes into
 “ their Company and conceals it, &c.

- Misdemeanours, arising from contemptuous
 and undutiful Behaviour to the King, are hei-

† Wood's Institut. Com. Law. p. 406.

nous Offences; and, though attended with Circumstances of less Deliberation, subject the Persons guilty to * Penalties, of such a Nature as often fixes a lasting Mark of Infamy on the Offender.

And now, what Equivalent have any jovial Set of Companions to give you in Return, for running so dangerous a Risque in attending them thro' the several Stages of their treasonable Frolicks? No, "all Equivalents you disdain, and leave to the servile Herd of "Court-Dependants:—" 'Tis downright Honesty that prompts You; a Regard to Justice, and an Abhorrence of Usurpation upon "the Rights of an injured Prince." But what great Proof of your own Honesty is it to appropriate that Character to yourselves? And how low, how unbecoming your liberal Education is it to take Pleasure in villifying and calumniating Your Betters?

But further, not to insist on the apparent Want of Modesty, Candor, and Discretion, when Persons of Your Years treat the most solemn and repeated Decisions of a whole Nation, and more especially their own Country, with so much Arrogance and Contempt;—nor to shew you distinctly, how infinitely the Presumption at first View lies in this Case against the private Opinion of yourself and the select

* Such as Pillory, Whipping, &c.

Company of your Friends ;----and how impossible it is, without long Experience, Observation and Reflexion, to attain that real Certainty, or even well-grounded Conviction of the Justice of your Cause, which alone can warrant your Talking and Acting in this Manner—and how easily Persons warm with the Conceit, that they are pursuing an honest, disinterested Plan may be mistaken;—Not to insist, I say, on these Things ; If you are actuated with an honest Principle of Publick-Spirit and Zeal for Justice, some Justice is certainly due to the Society whereof you are a Member ; And your Regard to this Part of the Publick (for the Welfare of which Your Friends upon all Occasions affect to shew the warmest Concern) ought in all Reason to moderate your Zeal, and not suffer it to expose the University to the Resentment of those higher Powers, who will be naturally led to censure it, as having been deficient in the Exercise of some material Act of Instruction or Discipline ; as either permitting or conniving at a direct Insult upon that Government on which the very Being of the University depends. 'Tis certain that a very considerable Number of wise and good Men in the Nation have been and are faithful Subjects to the present Establishment. Your Friends will not deny that many such were so to Queen *Anne*, whose Right and Title to the Crown was the very same with that of his present Majesty. Any reasonable
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and modest Man therefore will, I think, readily conclude that your Political Notions are not so notoriously and evidently true, as to justify your extravagant Declarations; imprudent with regard to yourself, and injurious to other People.

Not that I would be understood to endeavour to stifle your Spirit of Disaffection by the meer Weight of Authority, or to frighten you out of your Scruples by a servile Dread of the Punishments abovementioned: No; I am ready to enter with you into the Reason of the Case; and desire you to attend to nothing but the genuine Dictates of Common-Sense and Equity.

But here I must observe that there is a strange Inconsistency in your political Principles—a strong Presumption that they are not really founded in Reason. For, let me ask you.

Do you not almost appropriate to yourself and Party the Character of Patriots and Men of Spirit, conscious of a Dignity inherent in yourselves as *Englishmen*, Friends to the Liberties of your Country, and jealous of its Rights? You would, I know, resent the Imputation of the contrary Character, and talk of those who differ from you as a Pack of mean degenerate Scoundrels.—But, on the other Hand,

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Do you not at the same Time consider yourself as the rightful Subject and Vassal of One whose only Claim to your Subjection is his being the Lineal Descendant of a Person formerly invested with Royal Power?—One who has never exercised that which is the only rational Foundation of Civil Power, the giving Protection to yourself or your Parents; and who can have no Right to your Service and Obedience, unless you were really born in a State of more abject Slavery than was ever yet felt in any Part of the World, and are at this Time the absolute Property of a foreign Master; because his supposed Ancestors at some former Time had a Dominion over Yours; a Dominion You think, unalienable and indefeasible, how arbitrarily and oppressively soever They may have behaved? How inconsistent is this Account of things with the former!

If upon Principles of common Sense you insist that reasonable Creatures have a Right to be dealt with in a reasonable Way, you must admit that they have a Right to throw off that Dominion when it is exercised unreasonably. And this Concession will bring you round to the Principle on which we justify the Revolution; namely, that as the King by Inheritance hath a Right to govern, so the Subject hath a Right to the Law as the common Measure of Royal Authority and his own Obedience.—And accordingly the Law hath
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been constantly recognized as such by *English* Kings in the Oath taken by them at their Coronation.

Kings indeed are but Men; and our Religion certainly recommends the Exercise of Charity towards them, whenever we consider their Failings: Their Province has Difficulties of a peculiar Kind, which demand our Candor: There is a Reverence due to the Superiority of their Stations; and this ought to restrain us from being over forward to believe evil Reports concerning them: And if we have but common Modesty, we shall be disposed to make some further Allowance from the Consideration of our own Ignorance and Misapprehensions: And I must add, that a prudential Regard for our own, and the common Welfare, should teach us how very unsafe, how very troublesome it may prove, to bring Matters to an open Quarrel, upon every, I will not say, pretended, but, real Grievance.

But the Evils under K. *James II.* if any Credit is to be given to the Reports of History, were adjudged by our Ancestors to be intolerable: He had, in repeated Instances, made direct Attempts to bereave us of our Religion and Liberties, and so far unhinged the whole Frame of the Government, as to find himself utterly disabled from exercising it any longer: And having violated the fundamental Laws of
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this Kingdom, and having withdrawn himself out of it, carrying away with him his pretended Son, an Infant six Months old, He abdicated the Government.

Finding the Nation in this State, the Great Council, like Wise Men, turned the Exercise of Government out of its old Channel no further than the Necessity of the Case required. They waited on the next * Heir by Blood, and put the Nation under Her's, and her Husband's Protection. " This Method of proceeding, you say, in settling the Government was new and unprecedented." And in a good Measure it was; though by no Means altogether: as our History will shew you. But so was the Occasion.—Our Municipal Laws were made for the common Course of Things; They have been wisely fi-

* In the same manner by 12, 13. *W. III. C. 2.* The Crown, in default of Issue of the Princess *Anne* of *Denmark* and King *William III.* respectively, was settled upon the Princess *Sophia*, the nearest *Protestant* Branch of the Royal Family, and the Heirs of her Body, being Protestants. She was Grand-Daughter to King *James I.* and Grandmother to his present Majesty.—This Settlement was afterwards confirmed, and further secured by the Laws under Queen *Anne.* See p. 8.

The Necessity of this Limitation of the Crown to *Protestants* appears from hence; that the Popish Religion, while it subjects the Conscience of the Prince to the Pope and his Emissaries, hath a natural Tendency to enslave the Nation itself to a foreign Power and Jurisdiction. Not to mention the other Inconveniences, which in Fact arose from King *James II's* professing the Popish Religion. He was thereby induced to disclaim the Regal Supremacy, and to own and acknowledge the Papal, by a solemn Embassy at *Rome.*

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lent in specifying how the Subject is to proceed in extraordinary Exigencies; They presume that the Commands of the Sovereign will be Legal, and in that View, without Limitation, recommend and enforce Obedience upon the Subject: But they cannot be understood to have been designed to authorize Oppression, and defeat the great End of all Laws whatsoever. It is sufficient therefore if the Conduct of our Ancestors in the Revolution was warranted by the general Reason of the Case: Nor is the Validity of the Settlement itself at all affected by that Want of Regularity, which you now discover in some Circumstances attending it; a Regularity which it was impossible to attain, and which it might have been fatal to attempt.

Nay a little Acquaintance with the History of our own, and of other Nations, will be sufficient to inform you, that, as few Revolutions in Government have been founded on a more apparent Necessity, so few have been conducted with equal Calmness, Order and Propriety.

The Prince of *Orange's* Wife having a near Interest in the Crown, if not the fairest Pretension to it after K. *James II's* Demise, upon the Plea of Lineal Succession, he had a Right to demand Security for such Succession due to his Wife, against the Male-practices at that

Time generally believed to be set on Foot to defeat her Pretensions, and also to prevent the Inheritance from being injured by the flagrant Misconduct of the King in Possession. He was therefore justified, as in making Remonstrances, so in endeavouring to second those Remonstrances, when found ineffectual, by armed Force. And considering how much the Interests and well-being of Nations, especially such as are exposed to a powerful common Enemy, stand connected with each other, the *States-General* acted upon the Principles of sound Reason and Policy, in their ready Dispositions to support his Endeavours. Neither must I omit their Obligation in Point of Gratitude to act as they did, and to support a Neighbouring Nation in its extreme Distress; to whose timely Assistance They themselves in a like Case formerly owed the Preservation of their Religion and Liberties.

Granting this Step to have been right, I see not with what Colour of Reason you can except against the Justice of any Part of the subsequent Establishment. During that Confusion which K. *James II*'s Mismanagement had introduced, you must imagine that the Thoughts of wise and good Men were not idle, and that many Expedients were devised to reconcile the Rights of King *James II*. with the Welfare of the Kingdom. And you think perhaps, had you been concerned, that you should

should have voted for some other Expedient ; But even then, had you been of the Minority, you must from the Nature of Civil Society, have acquiesced in, if not joined in supporting a Resolution, which, when finally passed, must be taken for the Resolution of the Whole.

But you think it hard for the Son and Grandson to suffer for the Misconduct of the Father !---But does not this often happen ? Must it not necessarily so happen in the Course of human Affairs ? It is hard for a hopeful young Man to come after a profligate, extravagant Parent, who has mortgaged or squandered away his paternal Estate ; or who has forfeited the hereditary Honours and Wealth of the Family by Treason. Whatsoever accidental Inconvenience is supposed to attend the Person, no one thinks of, nor does the Case oftentimes admit of a Restoration to Blood and Estate. And what infinitely greater Difficulties must there now be, how prodigious the Risque to unsettle the Government of three mighty Kingdoms,—to create Jealousies and Distrust in all the States with whom we are naturally allied,—to alarm the Apprehensions and Fears of all that have concurred in the Support of the present Establishment, — to subject not only every Act of the Legislature, but even every judicial Proceeding for above half a Century, on which the private Property of Thousands depends, to be called in Question, and,

most probably, to involve the Nation in the dreadful Calamities of a Civil War; ——— and all this for what? Why to do an imagined Act of Justice to a single Stranger, at the Expence of Duty and Gratitude to a Sovereign whom we have acknowledged, and of Justice to our Posterity; — to a Stranger, I say, of doubtful Birth, whose supposed Parent *abdicated* and gave up all Remains of that Right which he had not forfeited; who is as much a Foreigner, and as much attached to Foreign Interests, whereby he hath been supported, as can well be conceived: --- to commit the Protection of a Protestant Church to a Popish Prince--- to restore a Right of trampling upon the Necks of Men who think they were born free, and are determined to stand fast in that Liberty, which they look upon as their Birth-right, the Liberty of being under no other Controul but that of the Laws of God, and the known Laws of the Land; and who think themselves bound in Duty to transmit the same to their Posterity.

For my own part, I am persuaded that the foregoing, however short and imperfect, is a true Representation of the Original Settlement of the present Succession of the Crown. Whether it be so or no, You I am certain have not yet examined. With regard to You therefore, the Presumption lies in Favour of that established Government under which you
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are born.— Should a Man endeavour to persuade you that, if you examined into certain Memoirs, or would credit the traditionary Reports of some People in your Neighbourhood, it might be shrewdly suspected that your Great Grand-father did not fairly come into Possession of that Estate which your Father now enjoys, would You in contradiction to all the Evidences of Title-Deeds now in his Custody, and confirmed by Verdicts upon Record, be disposed to relinquish your Title to the Inheritance? Or even subject your Title to the critical Examination of a busy Lawyer, in order to discover whether possibly the Conveyances have not in them some Flaw sufficient to disturb your Father's Possession, and thereby enliven the dormant Claim of the lineal Heir of some former Possessor?

And surely the Dictates of natural Reason declare at least as fully, in favour of our Right to Civil Liberty, as they do on the Side of Justice to other Men. If I find myself born in a State of Liberty, as every *Englishman* does, a reasonable Conscience will never persuade a Man to relinquish it, and become the Slave of Arbitrary Power. To assert the Privileges I am born to, is doing Justice to myself. The same Law of my Country, which ensures my Title to my Estate, ensures to me likewise the Possession of my Liberty, and regulates my Behaviour in the Use of both.

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But if after all, your Prejudices remain in favour of an indefeasible Right of Dominion's being founded in lineal Succession, let me ask you, from what Date will you fix the Limits of your Enquiry backward? Why at the Revolution? Why not go upwards thro' all the preceding Reigns, and see if there never was any Flaw in the Succession — no Usurpations from the Conquest, which cleared the Way for the *Stuart's* Claim? — Or in what Right did *William* the Conqueror found his? — Or his Predecessors the *Saxons*? (For the *Danes* you will consider as meer Usurpers; tho' I think a little longer Time would have made their Right full as good as theirs on whom they usurped.) This, I think, in all Reason should be the Course of that Man's Enquiry who is persuaded of the Sacredness indefeasibly inherent in Princes by lineal Descent: And in order to do the Business compleatly, we should search the antient Records of *Wales* and *Cornwall*, whose Natives have the best Title to be considered as the *Ausloxydones* and Original Proprietors of this our Soil; and upon whom the Usurpation was first made; and from amongst whom consequently the Restoration of the true Royal Family should be expected.

Now as this Enquiry is beyond the Reach of Your Abilities, I think You may safely suspend it, till you are better qualified to make it;

it: For no Man's Obligation can extend beyond his Abilities.—Or rather, the Enquiry is to You no other than that of studious Curiosity; entertaining and amusing, and perhaps instructive, but no more affecting Your Behaviour in Point of Conscience than if the Revolution had happen'd 600 Years ago instead of 60, or in any other Country.

Supposing I indulge you in your Prejudice, that artful, designing Men, running counter to their Obligations of Duty and Allegiance, first terrify'd K. *James II.* into a Retreat, and then took Advantage to call it an *Abdication*, What is that to you? Whatever Force you suppose to be in the famous Text for Non-Resistance, that *They that resist shall receive to themselves Damnation*----however it may have affected the Subjects of K. *James II.* it affects not You.—The Text, which belongs to Your Case is clearly this, *Let every Soul be subject to the higher Powers; the Powers that be are ordained of God*.----And who was in Power when the Apostle wrote, but *Nero*? The fifth in Succession from *Augustus Cæsar*, who, if ever there was an Usurper upon the Liberties and Rights of his Countrymen, must be considered as a principal one of that Class. From the Death of *Augustus* to the Death of *Nero* there passed about 53 Years. Supposing then, but not granting, the Settlement of the Crown at the Revolution to be no other than
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what you are pleased to term it, an Usurpation; the present Government hath been at least equally fixed and established with that of the *Roman* Government when the Apostles wrote; the Recognition of the King's Authority on the Subjects Part much more free and solemn than that made by the *Roman* Senate; and the Exercise of Power on the King's much more, in Truth altogether conformable to the known Laws of the Land.

Possibly indeed You are taught to assert, if not in Contradiction to Experience that for near these sixty Years last past we have been in a State of Anarchy, yet, that every Act of Authority hath been null and invalid since the Revolution, for want of a Conformity to the Constitution of Government in this Nation, as you say it ought to stand upon the Original Plan: But were You or the most intelligent Jacobite called upon to explain this Plan, I will venture to pronounce that scarce any two, if left to themselves would agree in the Plan itself; much less would any of you be able, or would it be possible to justify the Authenticity thereof, and to shew (which is a further Point necessary) the Unlawfulness of submitting to any Departure from it.

When you ask me, what I think of those who laboured for a Restoration under the Government of *Oliver Cromwell*, you vainly endeavour

deavour to take Advantage of a Prejudice of mine in favour of K. *Charles I.*---If You had asked the same Question of any Person whom you know to be persuaded of the Justice of their Proceeding, who took up Arms against him and prosecuted their imagined Rights, 'till they had destroyed both him and the Laws, you know what Answer you might expect.---For my own part indeed, I am persuaded that he was a good Man and meant well to the Happiness of his Subjects; and that the Characters of those about him are entitled to a more favourable Opinion than would be due to the same Conduct, if pursu'd by Counsellors at this Time; because the Limits of the King's Prerogative on the one Hand, and the Rights of the People on the other, were by no means so clearly ascertain'd in the Time of King *Charles I.* as they have been since.

But at the same Time I must tell you, that I think it is my Happiness to have been born at a Time when the Plan of our Civil Constitution is much more clearly marked out than it was then;---if I was to say *altered for the better*, I do not see what Absurdity is contained in such an Assertion. For though Government be the *Ordinance of God*, yet the particular Establishments of it are the Creatures of human Fancy and Invention; alike under the Disposition of God's Providence which superintendeth all Things; and, as such, may be

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supposed to have their Imperfections, and to be liable to change, for the better or for the worse. Ours, on the Subject's Part, is alter'd unquestionably for the better; and, I think, not less so on the King's: He hath as much Power as a good Man can desire, and more than That a bad Man ought not to be trusted with. There is sufficient Authority left in the Crown to do all the Good for which Government was instituted: And the Subject, by finding it to be as much for the general Interest to obey the known Laws of the Land, as it is for the Sovereign's to exact Obedience, is under less Temptation to rebel.---That such was the State of the Subject under *Oliver Cromwell*, I never yet have heard pretended.

The Argument therefore which you are taught to draw from the Behaviour of the Royalists under that Usurpation, as it is one of the most inconclusive Sort at best, an Argument *ad hominem*, so is it deficient in very material Points, viz. That the Conduct of K. *Charles I.* was at all parallel with that of K. *James II.* which no Tory will grant; and that the Exercise of Power by *Oliver Cromwell* was consistent with the Liberties of *Englishmen*; which as no Whig will be persuaded to allow, so I am almost sure that no Jacobite would contentedly submit to such an Exercise of it, even in the supposed lineal Heir of the Crown. Add to this, that no Oaths were taken, no Affu-
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rances given by the active Royalists, to support the Government of *Oliver Cromwell*, nor was his Authority confirmed by Length of Time, nor recognized by any Assembly that could carry the least Appearance of an *English* Parliament.

Upon the whole, whatsoever was the Case of your Grandfather, or Great-Grandfather, whatever Allowance may have been due to the Scruples of those, who immediately after the Revolution thought themselves precluded by their former Oaths, from entering into new Engagements, the Law both of Reason and Scripture seems indisputably to tie You down to a peaceful and dutiful Behaviour to the Person and Government of his present Majesty;—You, who have been all along from Your Infancy protected by this Government, and are under no personal Tye whatever to any other. But after all, if you dislike the Terms of Membership required in the Civil Society here established in *Britain*, You may find Yourself at Liberty to withdraw into some other Country, and there attach Yourself to Him, whom You are taught to revere as the rightful Proprietor of your Person: But you can have no Reason to complain, if all Attempts to bring others under the same Yoke of Bondage be resented by them as an Invasion of their dearest and most valuable Rights.

This is what I have to say to your Disaffection, as founded in Principles properly *Jacobitical*. Those which you inconsistently borrow from the Republican System, I may take another Opportunity to consider.

In the mean time reflect, that the Question I have been speaking to, is a very serious one to the Nation in general; and it is so to yourself in all Respects. Upon your Promotion to any *Degree*, you will be called upon to take the Oath of *Allegiance*; and if advanced to any Preferment, in or out of the University, any Office Military, Civil, or Ecclesiastical, you must necessarily take the Oath of *Abjuration*. You therefore have nothing less at Stake than Peace of Mind on one Hand, and the being depriv'd of the Reward of honest Industry on the Other. The Question therefore is an edg'd Tool, not to be trifled with; nor will the Law suffer any Man to play the Fool in this Case with Impunity; as indeed that Appellation contains the mildest Censure one can pass upon such Misconduct, even in young Persons. But if there be Any more advanced in Years, who, in Opposition to their solemn Assurances to the contrary and the Trust * reposed in them by the Government

* All Heads, Fellows and Foundationers of Colleges or Halls, all Readers or Tutors in the University are required to take the Oath of *Abjuration*, under Penalty of forfeiting their Places, and Five hundred Pounds, if exercising any Office.

in Consequence of such Assurances, will act so treacherous a Part by you, as to furnish your yet unexperienced Mind with Prejudices against the Government establish'd in your Country ; — Whether they persuade you that their Objections are unanswerable, because studious Men are more careful to mind their own private Business, than disposed to encounter their Noise with Noise ; — Or whether the same Poison be more artfully convey'd by crafty Insinuations against the Government, hesitated but not explained, by Difficulties started about the first Settlement of it and heightened by Complaints of Male-Administration at present ; if there be any such, you will I dare say be shock'd to find them urging their Objections to you in Point of Conscience, when you have seriously perused the *Oath of Abjuration*, on Supposition that they have taken it : You will see but little Reason to respect them as Men of that strict Honour, Ingenuity, and Credit they may, 'tis likely, pretend to. — As to a third Sort, I shall say nothing ; because you yourself tell me, in a civil Way of expressing your Contempt, that they are an *honest* good-natur'd sort of Fellows.

It is to be hoped, that the late Treasonable Disturbance will at least have this good Effect, that it will excite those Persons, whose only Ambition it hath been hitherto to mind the proper Business of their private Stations and be quiet,
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to answer the loud Demands, and earnest Expectations of the World; and wipe off, from themselves at least, that Scandal of Disaffection to his Majesty's Person and Government, which at present indiscriminately affects the whole University; that they will be explicit and declare themselves openly against all that shall appear acting in this Respect in Opposition to common Decency, and the Dignity and real Interest of the Place. In which Case, I doubt not, but that the Number of sober, thinking Persons in it, who are really disaffected, will be found to be contemptible.

And You, if you have still any real Perplexities upon your Mind, whether derived from some Hereditary Prejudices of your Family, or from the Conversation of those in whose Company you have embarked, will, I hope, (as I may reasonably expect from the Relation in which I stand towards you) produce them with a Spirit of Sobriety and Meekness, and with the same Spirit I will endeavour to remove them, being with Sincerity,

Your faithful Friend.

The Oath of Allegiance.

I A. B. do sincerely promise and swear, that I will be faithful, and bear true Allegiance to his Majesty King George :

So help me God.

The Oath of Abjuration.

I A. B. do truly and sincerely acknowledge, profess, testify, and declare in my Conscience, before God and all the World, That our Sovereign Lord King George is lawful and rightful King of this Realm, and all his Majesty's Dominions thereunto belonging. And I do solemnly and sincerely declare, That I do believe in my Conscience, that the Person pretended to be the Prince of Wales, during the Life of the late King James, and since his Decease, pretending to be, and taking upon himself the Stile and Title of King of England, by the Name of James the Third, or of Scotland, by the Name of James the Eighth, or the Stile and Title of King of Great-Britain, hath not any Right or Title whatsoever to the Crown of this Realm, or any other the Dominions thereto belonging : And I do renounce, refuse, and abjure any Allegiance or Obedience to him. And I do swear, that I will bear Faith and true Allegiance

Allegiance to his Majesty King George, and him will defend, to the utmost of my Power, against all Traiterous Conspiracies and Attempts whatsoever, which shall be made against his Person, Crown or Dignity. And I will do my utmost Endeavour to disclose and make known to his Majesty, and his Successors, all Treasons and Traiterous Conspiracies which I shall know to be against him, or any of them. And I do faithfully promise, to the utmost of my Power, to support, maintain, and defend the Succession of the Crown against him the said James, and all other Persons whatsoever; which Succession, by an Act, entituled, An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject, is and stands limited to the Princess Sophia, Electress and Dutches Dowager of Hanover, and the Heirs of her Body, being Protestants. And all these Things I do plainly and sincerely acknowledge and swear, according to these express Words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, mental Evasion, or secret Reservation whatsoever. And I do make this Recognition, Acknowledgment, Abjuration, Renunciation, and Promise, heartily, willingly, and truly, upon the true Faith of a Christian,

So help me God.